Shree

Bakthi Dhaarai



Kasturi Gopala Dhasan

With compliments of the author

SRI KASTURI GOPALAN



நித்ய விபூதி வைபவம்

SHREE

"BHAKTHI DHAARAI"

KASTURI GOPALA DHASAN,
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DEDICATION

"Mahabakthan", **Kasturi Gopaladhasan** is lucky in that he has been able to write under the guidance of Paramacharya (God), the "BAKTHI DHAARAI" book, which he humbly dedicates to the feet of his acharya, Sri C. N. Krishnaswami Iyengar Swami. Everyone in the world should, leaving the egotism, surrender oneself to the lotus feet of Sri Lakshmi-Narayanan.

CONTENTS:

BIRTH OF THE "BHAKTHI DHAARAI"

The undersigned has published a book entitled "Bhakthi Dhaarai" in Tamil and this pamphlet is more or less an English version of that book. As such, the preface to that book will be quite sufficient for this pamphlet also. Appended below is a short summary of the preface to the Tamil edition of the "Bhakthi Dhaarai":—

"My biography itself will show how and why the book has been written by me.

"I was born at Coimbatore (Madras State) on 8th November, 1890, to my parents Sri S. Kasturi Ranga Iyengar and Srimathi Kanakammal who both belonged to middle-class families living in the Tanjore District (my father at Innambur, a village near Kumbakonam, while my mother at Kumbakonam itself). My mother's family was a little bit religiously inclined but it cannot be said to be so of my father's family. My revered father was the youngest brother of Dewan Bahadur S. Srinivasa Raghava Iyengar who was a Dewan of the Baroda State and also served as the Inspector-General of Registration of the Government of Madras, and the younger brother, S. Soundararaja Iyengar who was

a Deputy Collector of Madras. Passing his B.L. Examination, my father, who was then a Sub-Registrar at Vriddachalam (Cuddalore Dist.), set up practice as an advocate at Coimbatore and while he was there I was born as the second son to him. But after staying there for some time, he left that place and came and settled down at Madras even though he was having a very lucrative practice there, thereby showing that his Karma made him take that step. As luck would have it, he, even though his practice at the Madras High Court did not prove a successful one, bought THE HINDU Newspaper which all know brought him luck for the better.

Upanayanam was performed to me in my twelfth year but unfortunately my father could not do it for me as he was otherwise engaged then, *viz.*, performing the *Upanayanam* of my brother, Sri K. Srinivasan, who was the Editor of THE HINDU.

My marriage with the first daughter of Sri K. C. Desikachariar, Advocate, practising in North Madras, took place in 1909. Our married life extended to only 9 years when I fell ill in 1918 with influenza, which took then a heavy toll of life in the Madras Presidency. I somehow escaped, so to say, in that I was able to recover from it. But my wife who attended on me during my illness, caught the contagion from me and succumbed to the fell disease. At this time, my revered father was not in Madras, having gone to Europe on an invitation from

the Government to visit the Theatres of World War I.

As regards my educational qualifications, I have to say that I was able to get through the old Matriculation Examination (1907) and studied in the F.A. Class in the Presidency College, Madras. While in the Senior F.A. Class in 1909, I got married and a week afterwards I fell ill seriously with typhoid and after this my educational career, I should say, ended for I could not get through the Inter. (a substitute then for F.A.) Examination at all. My illness mentioned above was attributed by my people as the cause for my failure. But I should put the blame, if any, on my Karma, *i.e.*, it was destined that I should pass only the old Matriculation Examination. I attained proficiency in sports in that I got medals for playing Hockey for my college.

In 1913, I was taken in THE HINDU Office by my revered father and I am still serving in it. For THE HINDU, the humblest service I have done is that I am the founder, if I may say so, of its Sports column.

While convalescing from my serious illness in 1918 described above, one Sri C. N. Krishnaswami Iyengar Swamy, who was a class-mate of my brother, Sri Kasturi Srinivasan, came to our house and attended on me. After this we both became very great friends and he initiated me to Sri Mahalakshmi Mantram (in 1919). From that time I have been

doing japam (repetition) of that mantram. When I began to do japam, I was not what I was expected to be as a Brahmin. After my *Upanayanam* I did not perform even the *Sandyavandanam* which is very obligatory on the part of every Brahmin. It is only after I got the initiation from my Acharya, who is none else than Sri C. N. Krishnaswami Iyengar Swamy about whom mention has been made above, I commenced doing the *Sandyavandanam* and other rites which a Brahmin should perform daily. To mention the rites, I am able to perform all the rites (except Agnihotram) such as Aupasanam (a homam done in fire), Brahma Yagnam, etc., and the recitation of the Veda (which is done by my reading from the text book of Yajur Veda to which our family belongs) a chapter while a Tape Recorder machine is playing the same chapter. Thus I have now been a full-fledged orthodox Brahmin so to say, doing almost all the rites which an orthodox Brahmin has been enjoined by God to perform daily. Now I am able to do both worldly (because I am attending THE HINDU Office daily) and vaidika (spiritual) duties, such that it looks as though God has made me as a model to be copied by others. All these, it has to be said, are the handiwork of God (in Vaishnavite parlance God is to be taken as both God and Goddess, Sri Lakshmi, together). Thus I have got the grace, to the full, of God.

My Acharya has told me that God is helping me by making THE HINDU to be in such a flourishing condition as it now is and that after my exit

from the world which would happen at the same time as He quits this place (Badrikasram, where I live) which He is now occupying, He would discontinue the help He is giving to me, thereby it is unlikely that THE HINDU would maintain its present condition afterwards.

Such being the case, viz., that He is showering His blessings on me, do you know what He did to me last year in June? He intuited me to write the Tamil edition of the "Bhakthi Dhaarai". While doing so, He intuited me to write this pamphlet also for which the above-mentioned article is the preface.

Kasturi Gopala Dhasan.

THE GREAT BEING

It is agreed almost on all hands that man is endowed with intelligence, while his compatriots of the world are in want of it. To put proof of this, he should use that intelligence by inquiring into whether what all in the world take place are of their own accord or some power commands them to do so.

It is again agreed almost on all hands that nothing in this world acts of its own accord, or that it acts through the influence of some power. Our Sastras also say: "Thena vina thrunamapi na chalathi" (*i.e.,* without His help even a small blade of grass does not move). But power by itself cannot act. There should be some being to direct that power. Who or what this being is, is still undetermined because the opinion of the people on this point is very varied, as it should naturally be at this period of time, *viz.,* Kali Yuga when it is said that everything in this world will be topsy-turvy.

To get to know the real state of things, one should approach an Acharya or Guru who would have been already determined at his birth itself in this world and, surrendering himself to him, implore him to take him as his Sishya (pupil). The Acharya, who will be able to explain things properly, will

then accede to the request of the man who did Charanagati to him, and do the needful by taking him as his Sishya. Sometimes the Acharya himself will come in contact with a man and take him as his Sishya. In the latter way my Acharya came in contact with me and I have but to say that I was very lucky in that I was able to get an Acharya in the way it had happened.

It is God Himself, taking the role of an Acharya, who comes in contact with His pupil in order to avoid the trouble He would otherwise get if He were to directly deal with His Sishya.

My Acharya, in the course of his teachings to me, has blessed me that it would be possible for me to know God who is none other than the Power about which mention has been made in the beginning of this article. He has also blessed me by telling me that God has been pleased to grant me the title of *Maha Bhaktha* which, it seems, is very rarely given. This title, I have used as the name of the author of this pamphlet, and with the assurance of my Acharya that I would know God, I commence writing what is mentioned below.

Before commencing to do every action, we, the Brahmins, will pray first to Gurus and Vishvaksena, so that the action we intend to do may be completed in full without any hindrance. Then we will take a resolve that by the order of God and to give pleasure to Him, we are going to do the intended

act. After this, we usually say that it is God who Himself does the act for His pleasure through ourselves and then after the completion of the act, we say that God, through ourselves has done this act for His pleasure. So in the same manner, I pray to my Gurus and Vishvaksena and take the resolve that by the order of God and His pleasure I am going to put the undermentioned articles on paper and also say that God for His pleasure is doing this work of writing these articles through Maha Bhaktha (Kasturi Gopala Dhasan).

The Great Being referred to above which influences all in this world to play the drama, as it were, of their life, is taken by us (the vaishnavites) as a Purusha (person) under the name of Para Vasudeva who has for His abode the grand place called Vaikunta. Since all in the world are under His influence, He has naturally become their owner and has also taken upon Himself the reigns of government of his Kingdom, the world. How the Government is being carried on is mentioned below:

God taking Sri Lakshmi as His Sakthi (power) and consort (partner not as wife because they have no sex generative organs as animate objects in this world have), acts for everything, *i.e.* they both act together. But Sri Lakshmi delegates Her power to Her husband (so to say) God, even as every woman ought to allow her husband to be the sole controlling authority for everything.

Just as is done in the world, God rules His Kingdom, the world, with the aid of officers and employees specially appointed for the purpose. First He creates the world, a place for the created beings to live in. Then He creates His three chief officers who go by the name of Brahma, Vishnu and Siva, and asks them to do their work of creation, protection and destruction respectively.

Brahma, who was born with four heads from a lotus flower which came out of the navel of God, did the creation work *i.e.,* to fill the world with animate and inanimate beings. Vishnu did the protection work *i.e.,* lent His support to created beings, while Siva made the destruction work *i.e.* made the world bereft of created beings. In addition to the above three officers, God takes to His help for government of the world, Indra, Sun, Moon, Vayu, etc., who are all semi-officers and employees with most of whom acting un-perceived by the eye, and whose number is so numerous that their number does not come under the count. We daily see some of His Officers like Sun, Moon, Vayu, etc., doing their work with clock-like regularity. What a huge establishment the government of this vast world will require no body will have any idea about it, because that too is to be got by the grace of God. Volumes can be written describing how God is carrying on His government. But as God asks me to stop writing any more in this article. I lay down my pencil here.

THE GOVERNMENT OF THE WORLD

In my previous article a reference has been made about the government of the world by God. With the help of His officers, semi-officers, etc., God governs the world, which means the earth and its contents, the created beings.

Of the officers mentioned above, the four-faced Brahma who was entrusted with the work of creation by God and who was also an avathara of God, is next to God in importance because when any representation of any grievance by the other servants of God and the people of the world, had to be made to God, Brahma was informed of it and he then approached God and represented matters to Him. Not only this, the creation work is very important because without created beings there will be nothing to be governed by God, and such a work will be given only to a very important person. Brahma is also called Pitamaha (grand-father of all).

What an unfortunate man Brahma is! Even though he held a very important position in the government of the world, thus very dear to God, is denied worship of him by the people. But, for

this he is solely responsible because a curse that nobody should worship him in temples was inflicted on him for committing an offence (a sin). Brahma does not mind this and goes on doing his work cheerfully. God, too, if any one curses Him, takes it coolly and undergoes the punishment to be meted out by the curse, and thus there is nothing to be wondered at by the attitude of Brahma. But God has given him power to grant on His behalf boons to people which Siva, another chief officer of God's government and a son of Brahma, is also empowered to grant boons when he is supplicated by the people.

It is mentioned in the famous Purusha Sooktha (a sacred hymn which finds mention in all the four parts of the Veda, *viz*.. Rig, Yajur, Samam, Atharvanam) and also in Srimath Bhagavad Geeta, that the Brahmin came out of the face of Brahma, while the Rajanya (Kshatriya) from the shoulders of Brahma, the Vaisya from Brahma's thighs, and the Sudra from Brahma's bottom portion of his body, *viz.*, the legs. This means that all the four classes (*viz.*, Brahmin, Rajanya, Vaisya and Sudra) into which the people of the world were classified by Brahma himself, were born out of the body of Brahma (*i.e.*, created). After doing this, Brahma created his four sons called Sanaka, Sanathana, Sanandana and Sanathkumara from out of his mind, thus earning the name of *manasa putras*, and asked them to do the creation work which they declined to do, saying that they did not like to get

themselves caught in the meshes of Samsara but would like to pursue the work of contemplation of God.

Afterwards Brahma created seven people who, by doing austerities, became rishis, and asked them to bring forth different kinds of created beings. Thus the creation work was done by Brahma.

The creation work done by Brahma's seven sons mentioned above differed in that they did it by sexual intercourse.

The created beings have to be go on taking birth after birth till they attained to God. Not only this, their career in each birth is fixed by Brahma at the outset and according to it, the created beings will have to play their part in the drama of their life which is being staged in the world. Thus Brahma (*i.e.*, God) is solely responsible for the actions of the created beings and not the latter even though they may think that it is they who are doing the things. Brahma's action in this matter goes by the name of Karma, *i.e.* everything happens according to one's Karma. If this be so, how does God help the created beings? He will not completely change the Karma but will allow the Karma to have its course and will see that it does not do any harm to its victim.

It is said, of course not by God, that the created beings are divided into animate and inanimate

ones. But the fact is it is not so, because every created being is endowed with life but some of the beings may look inanimate, as otherwise God will be governing the inanimate beings also, which no one will wish to do.

The beings that are named inanimate ones, also in their own way, play the drama of their life. For example, the chair which is characterised as inanimate, does have life when it serves the purpose for which it is made, *i.e.* so long as it is being used as a chair. But when it is broken so that it is unable to serve as a chair, it is said to have lost its life.

Karma which is mentioned above, may be good or bad, *i.e.,* good to created beings which means not injuring them, while bad means it will cause evil to the created beings). Good Karma results when actions done by the created beings are according to the dictates of God, while bad Karma is caused by not following the command of God. Every being will have both good and bad Karma in life but some will have good Karma in a larger measure, while some will have bad Karma in a larger measure. Thus none will have good Karma alone or bad alone throughout life. The above fact was well and truly proved in the case of Sri Sita, the *dharma pathni* of Sri Rama. She said to Hanuman while she was in custody at the Asoka Vana in Ravana's Lanka, "There is a dictum in the world that if one, be that person a very sinful one, were to live for full life term of 100 years,

he will get at some time or other in life a taste of happiness which every living being would desire to have, and this is well illustrated in my case because I who have been undergoing untold sufferings in my life, got the taste of happiness by hearing the pleasant and good news from you about the health of my 'life-friends', Sri Rama and Lakshmana."

It is a fact that every being wants happiness and also to have it always, thereby he gets disappointed in life and throws the blame for it on God, who acts impartially towards all the created beings who are none but His children, so to say.

AVATARAS OF GOD

It has been told by me elsewhere that God rules His Kingdom, the world, with the aid of His so-called officers, semi-officers and employees. Even though their number cannot be counted, they are of a special make in that they have got God's *amsa* (part) in them. Thus they are much superior to those who live in this world because they have been given by God some power with which they carry out the work allotted to them. But they are asked to work only for a certain period of time and when that period expires they are called back to the place from where they came out into the world.

As everything in this world is created by Brahma who, in turn, is created by God, it can be said that everything is the creation of God, i.e. everything is God's child. For protecting His child, He in his kindness to His progeny as it were, takes five forms, *viz. Param* (Para Vasudeva in Vaikunta), *Vyuham* (Vasudeva, Samkarshana, Pradhyumna and Aniruddha), *Vibavam* (like Rama, Krishna and other avatharas), *Antharyami* (God in one's heart, not the heart which people have), *Archa* (God's figure in temples). But of the five forms mentioned above, the first two, *viz.* Param and Vyuham cannot be worshipped by the people because they are im-

perceivable by the human eyes. The remaining three forms of God *viz.* Vibavam, Antharyami and Archa can be worshipped by the people.

God takes the Vibava form and comes down to the world, when there is a lot of confusion there because of the failure of the people to perform the acts they are enjoined to do, to establish the dharma of doing things which are considered good by our Sastras and to give protection to the Sadhus, who perform their duties properly but are harassed by the wicked (not properly doing their duties) people by preventing them from carrying out their duties.

The Antharyami form is taken by God for certain class of people who take to Gnana Yoga (a practice adopting contemplation as the principal means of attaining to God), which is very difficult for everyone to practise. He is Antharyami to them, *i.e.* His form can be perceived by these people in their hearts which is not the same as human heart, but which is placed near the human heart in the body.

As for the Archa form (i.e., the form for which puja can be performed by the people), the form taken by God is the idol which is installed in temples for worship by the people. There may be idol (God alone) and idols (God and Goddess, His Consort) installed in the temples according to the form desired by one who performed special penance for God's staying in the temple. God stays in the temple for the benefit of other people also.

All the aforesaid forms God takes in order that people may worship them for attaining to Him. But in these days of Kali Yuga it will be very difficult for people to do so because all the evil forces in the world will join and act together so that the people will be forced to abandon the idea of worshipping God even. Seeing this, our (Vaishnavite Vadagalais) Acharyas advise their followers to have recourse to a method by which one can attain to God easily. The method is called "Bara Samarpanam" or "Charanagati" to God. "Bara" means "burden"; *samarpanam* means "giving away"; *i.e.*, giving away the load, which means the giving away (entrusting) of the load (burden of one's family). "Charanagati" is the doctrine of Surrender, *i.e.* surrendering oneself to another. For adopting this method, one should do "Charanagati" first to one's Acharya and then beg him to do "Bara Samarpanam" for him. Agreeing to do that act for him, the Acharya will take him (his Sishya or pupil) to God and pray to Him that his Sishya who is unable to do any act for attaining to God, performs "Charanagati" to you and thus he may be given relief of the burden of his family by promising to look after it which includes his attaining to God also.

I have detailed above the easy method which the Vaishnavites (Vadagalais) can pursue for attaining to God. The Acharyas (Gurus) of other sects than the Vadagalais also will have their own formula for easily attaining to God. So those belonging to other sects than the Vadagalais should ap-

proach their Acharyas for getting to know the method adopting which one can easily attain to God. One thing specially to be noted here is that each one should select his Acharya from among the people of his sect (i.e. the sect in which he is born) and the selected person for Acharyaship should not be one who had adopted this sect as his own leaving the sect in which he was born because the Acharya will be committing a sin and by so acting he will not be qualified to become an Acharya. But Maha Bhaktha will not advise others to select their Acharyas themselves because it is humanly not possible to do it and moreover one's Acharya would have been determined already at the time of his birth. Maha Bhaktha's advice is that one should pray to God to get him an Acharya and God will do the needful to him i.e. he will get in contact with an Acharya or an Acharya will be made to go to him.

The above method of attaining to God is recommended for males. For females who have attained womanhood because of their actions (the action which would result in their attaining the female sex) in their previous lives, the method recommended is as follows:—

For them, their Pati (husband) is their Acharya and so they should do Charanagati to him and he would do the needful to them, (i.e., he would teach them what he learnt from his Acharya). Thus they should be under their Pati, doing service to him and

also looking after household duties instead of what they aim to do now-a-days (*viz.* to imitate males in everything).

THE VEDA

In another article it has been said by Maha Bhaktha that God takes five forms (Param, Vyuham, Vibhavam, Antaryami and Archa) for the worship of all the created beings of the world. He also takes many such forms for the benefit of the created beings. In fact the created beings are also His forms, so to say, because it is said in the Sri Vishnu Purana that He creates everything in the world through the help of Brahma (by entering into his body) whom He has specially chosen to do the creation work.

The Veda should be counted as one of the Chief forms taken by God and it was taken for a specific purpose for the benefit of the created beings. It was given to Brahma by God, as soon as he came out of the lotus flower which had come out of the navel of God, and Brahma used it for his creation work. As Manu, India's first law-giver, has said in his Dharma Sastra, Brahma created everything in the world according to what is said in the Veda. Brahma used the Veda as a reference book for his creation work and the Veda also served him as a Prayer Book because by reciting the Veda, God's incarnation, he was able to speak about God.

Some of the names of God which are included in the Vishnu Sahasranama (a work wherein are

mentioned one thousand names of Vishnu for purposes of worship of Vishnu) are found mentioned in the Veda; and it is also said in the Santhi Pata recited at the end of chanting the Veda that the letters uttered while reciting the Veda, are all God's names and there is no doubt about it. Thus God is in the form of letters in the Veda, *i.e.* if the Veda is recited, it will be reciting the names of God.

God is all-pervading, *i.e.* the whole world is God which means the whole world and everything and all information, good and bad about it, are contained by God. So it should be taken that the Veda which is none other than God, is a store house, as it were, of information about the world and its contents.

Since it is not possible to know God by anybody in the world and since both God and the Veda are more or less the same, it can be said that the Veda also will be unknown to all. Moreover our Sastras say that the Veda is endless i.e. its depth and reach cannot be measured.

There is a story told in the Veda about the extent of the Veda, which is as follows :—

A sage by name Bharadwaja spent his three life-periods adopting Brahmacharya asram (i.e. to be observing "the student life" of a man learning the Veda) and being tired by it, he was reclining. Indra, the King of the Devas, came to him and asked him "what will you do if I give you another life-

time?" Bharadwaja replied he would again spend it in Brahmacharya. Indra thereupon created three big mountains to appear before Bharadwaja and taking a handful of mud in his hand, showed the mountains which appeared before them, as what the Veda looked in size "while what you have learnt in your three lives is similar in size to the three handfuls of mud which I have in my hand." After this Bharadwaja should have abandoned the idea of learning the Veda because it would be an impossible task for any human being to learn the Veda.

God, seeing that it would be very difficult for the people to learn the Veda, had the Veda divided into four parts (Rig, Yajur, Sama and Atharvana) by Veda Vyasa, who was an avathara of God, during the period of time before our present time, Kaliyuga.

In course of time, the four parts of the Veda have been dwindling in size, just as the people in this world have been deteriorating (*i.e.*, have left off observing the rules of conduct prescribed by God) such that only a very small ("meagre" will be the proper word to describe it) portion of the original size of the Veda is in existence now. It looks as though the Veda as it exists now is fully sufficient for us. But that question does not arise now because we have been given by God guide books (Smrithis, Srutis and other books mentioning the rules of conduct) as it were, for reference. (Smritis are ideas

which will strike the Rishis who practise austerity while they are in contemplation of God, while Srutis are what are heard by the Rishis in contemplation of God). So there has been no necessity for referring to the Vedas (four. parts) and moreover, as told in this article, the Veda is very difficult to be understood, or mastered.

The period of time we are now spending is called Kali Yuga, one of the four periods of time founded by God for the people of the world to spend their life-time and it is said that everything bad will happen in it, so that the world may be destroyed and replaced by another world which will contain everything pure without any blemish, which is what God does after destroying this world.

It is mentioned in the Sri Vishnu Purana that Veda Vyasa has said that singing the names of Vishnu in the Kali Yuga is the easiest method for attaining to God. So let us recite the Veda now, thereby we will be singing the names of God. For this one must ask his Acharya to teach him the Veda. As it will not be possible for one now to learn even all the portions of the Veda that is extant, it would be advisable for one to learn and be reciting that part of the Veda which will be contained in the Abivadhanam which he will say after prostration to another.

(Abivadhanam is an act of introducing oneself to another by saying his family geneology, and the part of the Veda to which his family belongs).

THE KALI YUGA

It is a known fact that God is the owner of this world and that He carries on the government of the world with the help of officers like Brahma, Siva, etc., and other employees. Mahabhaktha has also mentioned about it in one of his articles. Such that there is no need to describe it again in this article, but one of the items, a very important one at that, which is contained in it, will be made mention of now.

The item referred to above is the time, or the time-table, to state it clearly, prescribed by God, at which the various events are enjoined to happen in this world. He has divided the time into four periods (Krita Yuga, Thretha Yuga, Dwapara Yuga and Kali Yuga), each to run over a length of time, and when the four periods have finished their course, they will be repeated again and again till such time which no one can think of because it is God's secret and cannot be probed into. The above mentioned cycle has been going on for some time and now the 28th number in the series is taking place. The first period is called Krita or Sathya Yuga in which everything was sathya or pure, *i.e.* according to the laws of God. The second one was Thretha Yuga, which unlike Sathya Yuga, was 75% pure and 25% impure, *i.e.*

25% of the people of the world did not follow the laws of God. Dwapara Yuga was the third period which was 50% pure and 50% impure, while the fourth and last period is Kali Yuga which will be the exact opposite of Sathya Yuga, in that it will be almost impure and very very little of it pure. We are now caught up, so to say, in the Kali Yuga and this will be borne out by what is said about it below.

In the creation of this world every event that takes place in it, is attributed as the work of somebody called a Devatha who will be invisible to the naked eye, *i.e.*, the Devatha (who, will be either a male or a female) will be the controller of the event, so that if the Devatha is propitiated the event will end happily. When any disease in a pestilent form is prevalent in a village, it is said that a Devatha like Mariatha (Mariamman) is playing there. Some years ago while THE HINDU Office was at 100 Mount Road, a gentleman saying he was employed in the Revenue Board Office, came and told me that a raga in music could be easily learnt by doing japam of the Devatha who is the ruler of that raga. It seems a Devatha is fixed to rule a particular raga. The allopathic doctor says that a particular germ causes a particular disease and if the germ is killed, the disease will be cured. Here instead of the germ it is the power of the Devatha. In the same manner as described above there is a Devatha fixed for the Kali Yuga and he is called Kali Purusha. It seems as soon as Sri

Krishna left the world at the end of the previous Dwapara Yuga, Kali Purusha stepped into the world to commence his rule, *i.e.* Kali Yuga had begun to have its sway over the world.

It is said that variety is the spice of life. God too has followed it by creating the beings in the world in such a way that no two beings are alike in their make-up. At least some little difference will be found in them. So there must be differences in the time or Yugas also, and so the Kali Yuga should be unlike the other Yugas which are said to be more or less pure.

Kali Purusha is described in the books as having been born from the back of Brahma with sin (*papam*) as his body. He is terrible looking, of black colour, and a fountain of all evils. Moreover he will be aided by God in that his Kali Yuga has to be different from the other Yugas, because God has ordained it to be so. So it will be but natural that his regime will be marked by everything evil, *i.e.* not according to the laws of God because everything will be good if it acts according to the laws of God. But on this account Kali Purusha should not be condemned because he would be failing in his duty for which he has specially been appointed by God, if he behaved otherwise than what is mentioned about him. He is just like the man who plays the scavenger's part in a drama. But the lot he has been put in, is not a very desirable one and for this he should take the blame on

himself because his Karma done in his previous lives leads him to do the work entrusted to him.

Let us see how the condition of the world is at present. The first of the four parts of the Kali Yuga is reigning and so the evil will have taken its birth, *i.e.* it is in its infant stage when good will begin to lose ground. To begin with, all the countries in the world have become Kingless (Araajakam) which means they are tending towards deterioration because it is said, kinglessness will not make a country flourish but perish. The foreign countries are now in the ascendant and this is a change for the worse which has overtaken the world. The United States of America can be said to be the richest nation in the world to-day and the Soviet Russia is a very serious competitor for that position. Each is trying to outstrip the other in the matter of possessing armaments saying they want peace in the world, but it is evident that each wants to become the sole ruler of the world. It looks as though Soviet Russia will get the upper hand in the fight mentioned above, because it has got the advantage of time (Kali Yuga) which supports the No-God policy of Soviet Russia. Thus all these things show the advent of the Kali Yuga in the world. The people too are slowly changing the mode of their lives, not completely but in slow marches they are disobeying the laws of God. So it can be expected that good will still be reigning, so to say, till at least the life-time of the present generation. Even at the

close of this Yuga there will be a small percentage of good; some people will be following the laws of God, and God will have this good as a nucleus for building up the good for the next Yuga, viz. Krita Yuga. Thus we are lucky in that we are present at this juncture in the world and our duty should now be to take the time by its forelock and seek the help of God for spending the remaining part of our lives in the right manner and also being spared from getting caught in the samsara by taking birth again. I am sure God will extend His help to those who approach Him because He has already promised to attend to the welfare of those who worshipped none but Him (Bhagavath Gita).

KARMA

Genesis of this article on 'Karma' was made possible by the action of one of my friends. He, on reading the articles contained in this pamphlet, raised a request to me that he might be favoured with an explanation of what is spoken of as Karma by the people of this world. Acceding to the request of my friend, has come forth this article (of course God, as in the case of all my articles, has instructed me to write this article also) now.

The word Karma, according to the dictionary, has got various meanings but we shall take its meaning which will be suitable for our purpose. That meaning is 'action'. Action of what? Action of all the created things in the world. What about it? It is said in our Sastras that any action by the created things will produce a result which is given away as a prize (so to say) to its author and which the people call as the author's Karma. The result (Karma) may be good or bad as it depends upon how the action has been performed. That is, if the action performed be according to the Sastras, its result will be to the liking of its author and hence good, and if the action be not in accord with the Sastras, its result will not be to the liking of its author and hence it will be bad. The author of

the action has perforce to accept the result and expend it, so to say, at some time or other (*i.e.*, in the present birth or in the future birth or births if the author may have any).

Under instructions from God (acknowledged as the Master of the world), Brahma the first son of God, performs the creation work (*i.e.* the created things of the world are born of him). Then the created things are made to occupy the earth. Now what is called the 'Brahma Lipi' (Brahma's writing) comes into force, *i.e.*, the created things are called upon to act according to what is mentioned in the 'Brahma Lipi' which contains a biography of the created thing. That is, the biography of a created thing is already determined by Brahma himself, *viz.*, God. Thus Fate or destiny governs every created being.

The created beings will have to be active, *i.e.* doing some action as, otherwise, they will be taken as dead and destroyed. If they do action, it will, as per the Sastras, produce a result which they should receive and spend (get themselves free from it) it at some time or other (*i.e.*, in their present birth or in their future birth or births). That is, the created being will get caught up in its Karma.

The following will serve as a good example to illustrate the action of Karma.—

Now-a-days the males (Brahmins) in India, who are expected by our Sastras to keep a

tuft of hair on their heads, are having cropped heads which the Hindu (Brahmin) widows are enjoined by our Sastras to have; while the Hindu (Brahmin) widows, instead of having shaven (which will become cropped a few days after the shave) heads, keep a tuft of hair on their heads which is forbidden by our Sastras. Why this change of action, can be easily explained by having recourse to Karma. It is Karma or action done in their previous lives which is responsible for their actions and which makes them perform in the way they have now acted.

(That topsy-turvydom rules at this period of time *viz.*, the Kaliyuga, is also clearly proved by the example cited above.)

Karma and Time are two important weapons which God uses for His government of the world. Everything (*i.e.* that which is to take place according to Karma) is scheduled to happen only at particular times as otherwise there will be only chaos. Karma is divided into two forms. One is Karma done in the previous lives of the created beings, while the other is the Karma done in the present life. It cannot be known when the Karma will bear fruit, *i.e.*, begin to give results. But it can be known from the 'Brahma Lipi', which is an impossible thing for us. Therefore, not minding the Karma we do, we should pray to God and ask Him to remove it.

What is this word 'Time' which is mentioned above? It is one of the perquisites, so to say, given by Brahma to the created beings of the world. It is brought to force in the world along with the created beings, *i.e.*, it came into existence at the beginning of the world. Following the course of the career of the world, it also finishes its career along with the world. It is useful for the created beings in that it points out the period of time they would stay in the world. Not only that, it would show whether the created beings are having good (favourable) or bad (unfavourable) times. For Karma too, it is useful because it fixes the time when Karma bears fruit.

Language is another perquisite supplied to the created beings by Brahma. Why did Brahma create this? Just as the beings are divided into different kinds, a different language is given to each kind of the beings, so that members of every kind of created beings can speak to each other by using the language allotted to them. You can see in gardens that every bird speaks to a bird of the same feather (kind) in its own language not minding other birds speaking in their own languages. There is a story in the Ramayana about ants speaking in their own language. Every kind of created beings should consider its language as the best, just as it is said that for the crow (which is of a very black colour) its young one is "golden hued". Practically a transliterated word cannot be pronounced properly by all. For instance, the Tamil but English trans-

literated word Katakam can be pronounced as Kaatakam, Kataakam, Katakaam, Kaataakam, Kaataakaam and Katakam. The author of the word alone can pronounce the word properly and this will be possible by using one's own language. Moreover, God-created things should not be changed which, if done, would result only in confusion. According to one's Karma, the language is allotted.

Sastras say that the created being should have no encumbrances for reaching the Goal. That is, the created being should be as pure as it was before its creation by Brahma. In other words, the created being which will be caught up by Karma, should be free from it for reaching the Goal, which is the place from which it was taken out before it was created.

Thus, the whole show of the World-play is preordained by God, the World Master, for his sport through the word Karma.

THE GOAL

William Shakespeare, the world-famous playwright, has truly voiced forth in one of his plays, *As You Like It,* that the whole world is a stage wherein all the persons play their role. God, for His sport, is staging the World Drama, as it were. He first created the world and made it a stage for putting on board the play called the World Drama. Then Brahma, the first being to come out of God, was commissioned by God to supply the actors for the abovesaid drama and this he did by doing the creation work, *i.e.* he brought forth all the dwellers of the world and made them play their role in the drama. Thus we, the dwellers of the world, were brought to life by Brahma and left on the World Stage to play our part as actors in the drama. Accordingly we are all now doing the work allotted to us, *viz.* our life-time in the world.

Brahma sends the actors of the World Drama fully equipped so that they may not feel the want of any of the equipment necessary for their acting. The equipment referred to above includes perquisites also and one of the perquisites is a prize similar to the one usually awarded to the best actor in a drama but the award will be quite different in that it will bear no cash value.

The donor of the prize referred to above is God Himself and, as such, it should be coveted by all (actors) because it will not be an ordinary one but it will be the best of its kind.

It is said above that the prize donated by God will not bear cash value. Then what is the nature of it? It goes by the name of *Moksha.* It can be described only by those who had got that prize and are enjoying it in the grand place called Vaikuntam (Heaven) where God along with His Queens (Sri Mahalakshmi, Sri Bhu Devi and Sri Nila Devi) and His retinue, is holding Durbar as it were. Not only this; it is also said in our Sastras that those who attain Moksha, need not take birth again in the world and thus they will be relieved of the sufferings which one has to undergo as a dweller in the world. What more one would want than this prize, *viz., Moksha?* So everyone in the world should try to get the prize of *Moksha.* That is, achieving *Moksha* should be the goal for our life's journey and that is what is happening in the world to-day (*i.e. Moksha* is the goal for every one of us). How to achieve the 'goal-prize' will be the question which one will ask after reading what all is said above? Will it be an easy task to do? How can it be an easy task; it will be the most difficult one because otherwise every one will get the prize and thus there will be none left in the world! That is why God has made it a very very difficult job to achieve Moksha, such that perhaps one in a

million is able to achieve it and that too with His aid. That is, if one is able to get the aid of God, the *Moksha*-prize can be got. So it should be the endeavour of every one to seek the aid of God in order to achieve the feat of getting *Moksha*-prize. For this, one should have recourse to another perquisite supplied by Brahma to the actors of the World Drama *viz.* a person specially deputed to tutor the actors, and he will do the needful by doing *purushartham* (recommendation) to God to give aid to his pupil who is none other than the one who performed *Charanagati* to him. The perquisite person referred to above is given the name Acharya. Thus one should first seek the help of the Acharya by doing *Charanagati* (falling at the feet) to him and he in turn along with his pupil should do *Charanagati* to God for getting the *Moksha*-prize, and God accepting the *Charanagati,* will do the needful; *viz.,* give his pupil *Moksha.* Thus will one be able to reach the 'goal' (of life's journey).

Maha Bhakthan's prayer to God is that every one in the world be intuited to do *Charanagati* to Him through a Guru to reach the Goal (of life's journey).

Thus ends the "Bhakti Dharai". It should be mentioned here that God for His pleasure instructed the "Bhakti Dharai" to Maha Bhakthan and has through him, put it on paper.

Om Tat Sat.